

A noble selection (of replies) to Sheikh Rabee's pathetic introduction

By Abu 'Abdur-Rahmān Yahya ibn 'Ali Al-Hajooree

All praise is due to Allāh. I bear witness that none has the right to be worshipped but Allāh and that Muhammad is his slave and Messenger. To proceed: Having perused the introduction of Sheikh Rabee' which he says is a revision by him of my book, *Mafāreed As-Sahābah*. I found it to be no curiosity. That which, however, is a wonder is that this introduction contains that which is untrue. So, I have been obliged to write a few lines making clear certain issues. I quote Sheikh Rabee's speech and my rebuttal of it follows, and all success is from Allāh.

Sheikh Rabee': "All praise is due to Allāh. I invoke *salāt* and *salāms* on the Prophet, his family, Companions, and whoever follows his guidance. To proceed: Allāh willed for me, a few months ago, to read the book of Yahya Al-Hajooree that he entitled, *Ar-Riyādh Al-Mustatābah fee Mafāreed As-Sahābah*. I was both baffled and hurt by the demeaning way in which he crams noble Companions and their hadeeths into this book, the likes of which is as yet unprecedented amongst *Ahlul-Hadeeth*."

Sheikh Yahya: Sheikh Rabee's says, "...the likes of which is as yet unprecedented amongst *Ahlul-Hadeeth*." This is incorrect. The two leading authorities in the field, Muhammad ibn Ismā'eel Al-Bukhāree and Muslim ibn Hajjāj, set the precedent, as mentioned by Hājee Khaleefah in *Kashf Ath-Thunoon*. He said, "...the book, '*Al-Wuhdān*', by Abu 'Abdillāh, Muhammad ibn Ismā'eel Al-Bukhāree, which treats of those amongst the Companions that narrated no more than a single hadeeth."

As-Suyoottee said, in *Tadreeb Ar-Rāwee* (2-362) in mention of the said book of Al-Bukhāree's, "...*Al-Wuhdān*, treating of the Companions that narrated no more than a single hadeeth. It has been mentioned by Al-Baghawee."

This was also mentioned by Al-Hāfith in the preamble to *Al-Fat-h*.

I have also been preceded by Abu Hātim in *Musnad Al-Wuhdān*, as mentioned by his son in *Al-Marāseel*, *Al-Jarh wa At-Ta'deel*, and *Al-'Ilal*.

What exactly, is incorrect in mentioning the hadeeths of those I have managed to mention? What have I 'crammed' or 'belittled'?

That which is documented in this book is re-verified to that which is to be found in the Six Books (of Sunnah) and *Musnad Ahmad*. Those that narrated more than a single hadeeth are more in number.

Sheikh Rabee': "This Hajooree handles tens of Companions callously! He violates their rights and does not confer upon them their deserved status! He has depreciated tens of their hadeeths and given them incorrect rulings. I deem it superlatively mandatory upon myself to stand up for the rights of the Prophet and the rights of the Companions and declare authentic that which he has declared weak!"

Sheikh Yahya: Declaring a particular hadeeth to be weak and stating the reason for its weakness in no way discredits the Sunnah, is callous, or a depreciation of the Companions –may Allāh be pleased with them all. This is a wild exaggeration. The books of the Sunnah, from time immemorial to this day, are brimming with rulings pronounced on hadeeths according to the rules of the science of hadeeth. No upright person ever declared this to be callous treatment of the Companions, a depreciation of them, or not conferring upon them their deserved status. We seek refuge in Allāh from exaggerating.

He says, 'I deem it superlatively mandatory upon myself...' If he intends to declare hadeeths authentic according to the principles of the science of hadeeth, I welcome it. But if he intends to grade the hadeeths in order to declare weak that which is really authentic -as he did with the narration of Ibn 'Umar by Hishām ibn Al-Ghāz- or authenticate that which is in actuality weak, due to some ulterior motives that cannot be hidden from Allāh, this type of work will be devoid of Allāh's blessings and shall result in the author being forsaken (by Allah).

Let it be known that this book of mine, *Al-Mafāreed*, has not been reprinted since its initial print. I praise Allāh that I continue to devote efforts and amend it so that it may be printed a second time. Some pages were misplaced when the book was typeset so that the classification of some hadeeths was changed from 'authentic' to 'weak', such as the hadeeth of Thoo 'Amr Al-Himyaree reported by Al-Bukhāree in his *Saheeh*. Also, I was not previously acquainted with certain weaknesses or corroborative narrations. All of this and its like shall be published, with the permission of Allāh, subsequent to this rebuttal.

Sheikh Rabee': "...I expend every effort to extricate those of the Companions whom he has crammed into this book. I herein clarify, to the best of my ability, the hadeeths that they have narrated and were intentionally overlooked by Al-Hajooree in order to make them fall into his trap, whether this be in the authentic *Mafāreed* or the weak, in the hope of reward from Allāh and fulfillment of the duty of giving advice."

Sheikh Yahya: He says, "...I expend every effort to extricate those of the Companions whom he has crammed into this book."

To where exactly, O Sheikh, do you plan on extricating them to? Is it from my book, that you have dubbed 'a trap', to that which you lifted from it and certain other subsequent publications, to be more specific, the book, *Hady Al-Qāsid ila As-hāb Al-Hadeeth Al-Wāhid*, by Hasan Kisrawee? Will you extricate and save them to the sumptuousness of your book, or what?

Sheikh Rabee': "Al-Hajooree says, in the introduction to his book, *Ar-Riyādh Al-Mustatābah fee Saheeh wa Dha'eef Mafāreed As-Sahābah*:

'All praise is due to Allāh, The One, The Deity, The Self-Sufficient Master, who did not beget nor was begotten, nor has any co-equal or comparable to Him. We praise him without bounds and thank him profusely. I bear witness that none has the right to be worshipped but Allāh, on His own with no partners and I bear witness that Muhammad is His slave and messenger. To proceed: Our Lord ﷺ says in His book,

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأُرُونَ

النحل: ٥٣

"Whatever blessings and favours you have are from Allāh. Then, when harm touches you, unto Him you cry aloud for help."

(An-Naḥl 16:53)

I praise Allāh and thank Him for His lavish blessings. After the blessing of Islam I greatly esteem the blessing of seeking sharia knowledge and being able to continue doing so, the blessing of loving the Book of Allāh, the Sunnah of the Messenger of Allāh ﷺ, and all related academic fields and people. We ask Allāh to make us firm on that until death.

Amongst beneficial knowledge and profitable subject matter is acquaintance with the Companions of the Messenger of Allāh ﷺ, the pleasure of perusing their biographies, deriving benefit from their laudable characteristics and high and noble deeds –may Allāh be pleased with them- so as to evoke in the hearts a desire to worship Allāh ﷻ due to one's love for them and loathing of those that loathe them and make foul mention of them.

Our revered scholars, -may Allāh have mercy on them- have devoted themselves to citing their personal merits, hadeeths, and distinguishing

those who narrated prolifically from those that did not. Amongst that made easy for me by Allāh ﷻ was the gathering of (the names of) whatever Companions I was able to that have only one hadeeth in the Six Books and Musnad Ahmad, for two reasons:

Firstly, acquainting oneself with the Companions –may Allāh be pleased with them- and preponderating an opinion establishing the fact that an individual was, or was not in fact a Companion -as the case may be- with reference to three compendious compilations which are: Al-Istee'āb by Ibn 'Abdil-Barr, Usd Al-Ghābah by Ibn Atheer, and Al-Isābah by Ibn Hajar – may Allāh have mercy on them all. Very rarely is a Companion missed by these three... '

Sheikh Rabee': "This comment about these three books is debatable. Al-Hāfith, Ibn Hajar said in Al-Isābah:

'I have compiled a sizeable book upon the subject, differentiating the Companions from others, but despite that, I have been unable to document even a tenth of the names Abu Zur'ah Ar-Rāzee did. He said, 'The Prophet ﷺ passed away and more than one hundred thousand men and women had heard him; all were narrators from him, hearing from him directly or indirectly.'

Sheikh Yahya: This statement of Abu Zur'ah's is mentioned by Al-'Irāqee in At-Taqyeed wal Eedhāh (1/305) and was reported by As-Suyootee with two wordings, the first being 'one hundred and fourteen thousand'. He said,

"This particular number is highly questionable... I have yet to come across a chain of narration for this particular narration, nor is it recorded in the renowned history books. It has been mentioned by Abu Moosa Al-Madeeneeh in his appendix, but without chain of narration."

The second wording is 'more than one hundred thousand' without being exact, as cited here by Sheikh Rabee'. I have yet to see it reported by other than Al-'Irāqee. He said, in At-Taqyeed wal Eedhāh:

"That which has been narrated from Abu Zur'ah with complete chains of narration is that they are more than a hundred thousand without being exact, as opposed to that narrated by Abu Moosa in his appendix to Ibn Mandahs book on the Companions, from Abu Ja'far, Ahmad ibn'Eesa Al-Hamdānee... "This was cited by Abu Zur'ah."

Al-'Irāqee goes on to say, "This is more probable because it does not state an exact amount."

I do not know of Abu Ja'far Ahmad ibn 'Eesa Al-Hamdānee. Perchance he is Ahmad ibn 'Eesa ibn 'Ali ibn Māhān, Abu Ja'far Ar-Rāzee; his biography is in Meezān Al-'Itidāl. It has been narrated that Abu Nu'aym said, "He narrates (weak) oddities." So this narration from Abu Zur'ah cannot be authenticated.

As for the statement of Ka'b ibn Mālik, about those that went forth with the Prophet ﷺ to the battle of Tabook that, "A vast *deewān*¹ could not have kept a tally of them;" this particular expression indicates their great number. It does not indicate that their number was that reported by Abu Zur'ah in this narration.

I am not aware of any (authentic) explicit statement made regarding their number. Al-Hāfith said in *Al-Isābah*:

"I read, penned in Ath-Thahabee's own hand, on the cover of his book, At-Tajreed, 'Perhaps their total number was somewhere in the order of eight thousand. If they were not more, they were definitely no less.'"

If he was referring to none but narrators of hadeeth (amongst the Companions), this is credible. If he is referring to others, including women and children, they would appear to be more. My speech was in the context of those who were known to have narrated hadeeth. That is why, in the introduction I clearly specified, "Acquaintance with the biographies of these Companions."

The second reason is: acquaintance with those of the Companions that only narrated a single hadeeth. The name of a Companion that has narrated but a single hadeeth is likely to stick in one's mind and this is a precious academic benefit; knowing that this particular Companion has only one hadeeth in the Six Books or the rest. If our scholars –may Allāh have mercy upon them- gave importance to that which Muslim reported apart from Bukhāree and that which Al-Bukhāree reported apart from Muslim, and several of them, such as Ibn Al-Mulaqqin and others, compiled books on the subject, then attaching importance to those of the Companions that narrated but one hadeeth is easier to recall and more desirable.

Sheikh Rabee': Is the fact that a Companion may have narrated several hadeeths but you cannot be bothered to look for them and, consequently, put him in the category of weak narrations of those who narrate but one hadeeth also a precious academic benefit?

Sheikh Yahya: I quite clearly specified at the beginning of the book that I would mention those that had but a single hadeeth on their authority in the Six Books or *Musnad Ahmad* and quote the statements of any scholar that explicitly state that a particular Companion has narrated but a single hadeeth if such a statement is available. These statements of the scholars declaring that a particular Companion did not narrate but a single hadeeth is what I was referring to in the introduction of the book by saying, "...in the Six Books or the rest;" according to their statements. As for myself, I specified that I was only covering the Six Books and *Musnad Ahmad* - unless I happened, unsystematically, to come across something- due to the unavailability of appropriate reference books and limited time. I intended, if provided with ample time by Allāh, to attempt to cover books other than those mentioned.

¹ Large administrative volumes kept by the Islamic treasury.

If I do not find the explicit statement of an imam I refer to *Tuhfah Al-Ashrāf* by Al-Hāfith Al-Mizzee or one of Ahmad's *musnads*; if I find a single authentic hadeeth I enter it in the *Saheeh Al-Mafāreed*. The scholars have already compiled books in this field as previously cited in *Tadreeb Ar-Rāwee*, "The Ninety First type (of hadeeth): Acquaintance with those that did not narrate but a single hadeeth;" he then goes on to mention several hadeeths of this type, for a compilation of this type is a precious academic benefit.

I have adopted as a methodology in this work the mention of any Companion that I do not know to have narrated more than a single hadeeth in the Six Books and *Musnad Ahmad* or the rest (of the books). I examine and clarify the grade of the hadeeth as regards authenticity and inauthenticity as is my norm in my other works. I benefit from *Tuhfah Al-Ashrāf* by Al-Hāfith Al-Mizzee, *Al-Mu'jam* by At-Tabarānee, and *Al-Āhād Al-Mathānee* by Ibn Abi 'Āsim; the methodology adopted by At-Tabarānee and Ibn Abi 'Āsim in this book are similar." End of quote.

Sheikh Rabee': There are several objections to make here against Al-Hajooree:

He claims to love the Book of Allāh, the Sunnah of His Messenger ﷺ, and all related academic fields and people and asks Allāh ﷻ to make him firm on that until death.

Sheikh Rabee': "You do not investigate thoroughly the authenticity of the hadeeths of the Companions you have entered in the *Dha'eef Al-Mafāreed*. I do not know what you are like in the rest of your works."

Sheikh Yahya: This is an unfounded claim. *Al-Hamdulillāh*, in all of my books I expend efforts to keep to the principles and rules formulated by the scholars of hadeeth. I do not declare hadeeths to be weak or authentic based on mere whim.

As for Sheikh Rabee' saying, "Al-Hajooree claims to love the Book of Allāh, the Sunnah of His Messenger ﷺ, and all related academic fields and people..."

Subhānallāh! Sheikh Rabee' believes that all I possess of the blessing of loving Allāh and the Sunnah of His Messenger is a mere claim! What remains for me of the *deen* if all I have is a mere claim? This kind of statement from Sheikh Rabee' I leave to Allāh, The Most High, The Most Great, to judge.

Sheikh Rabee' says: "His contemporaries from *Ahlus-Sunnah* and the scholars behold none of this.'

This is a fabrication against *Ahlus-Sunnah*. In fact I am unaware of anyone from *Ahlus-Sunnah* having said this; all I have of the blessing of loving Allāh and the Sunnah of His Messenger is a mere claim! You are ascribing to *Ahlus-Sunnah* that which they have not committed. This is a violation of academic trust.

His saying, "You will not see him except detached from them, splitting them in various lands."

This is as stated in the proverb: "She accused me of having contracted her disease then snuck off!" I explained this in the introduction to part 1 of *The Lofty Advice to*

the father and Erudite Scholar, Sheikh Rabee'. It is available on my website. I said in it:



All praise is due to Allāh. I bear witness that nothing is worthy of worship except Allāh alone and that Muhammad ﷺ is His slave and Messenger. To proceed:

We do not know on exactly what grounds Sheikh Rabee' – may Allāh preserve him- is kindling this fitnah within the Salafi da`wah in Yemen for the last few years by instigating dissension amongst the callers to Allāh and inciting them, by the most astounding doings, to fanatically take sides against each other. May Allāh grant him success- we would, by Allāh, prefer he avoided this. They do not even remotely resemble the actions of the scholars of right guidance –who we consider him from, Inshā'-Allāh - who are desirous that the Believers remain out of fitnah's way. They bear an uncanny resemblance to the antics of those commonly known as 'politicians' who adopt the erroneous principle: 'Divide and conquer.'

He was working to instigate others against me, even before a certain student of this institute, one `Abdur-Rahmān Al-`Adeni, and those who rose with him against us and this institute that they were educated in from the time of our Sheikh, Muqbil –may Allāh have mercy upon him- and thereafter. Next thing we knew, Abu Mālik Ar-Riyāshee had returned from Makkah and was having secret meetings with some of the students and locals saying, "Sheikh Rabee' says, 'Remove Al-Hajooree from the chair and have a standby ready!'"

Abu Mālik was exposed to the fitnah and succumbed fatally, to the extent that it led to him abandoning his studies in Dammāj. He relocated to Sheikh Muhammad ibn `Abdīl-Wahhāb's (institute) in Hudeidah. He was immediately requested by the Sheikh to write an apology. He did so and apologized for all he had done, mentioning that it had been under the instigation of one not expected to commit such a colossal blunder.

The letter was read here and recorded during the `Asr lesson. Abu Mālik then became a taxi driver.

When news of this spread, Sheikh Rabee' -may Allāh grant him success- vehemently denied it.

Our brother, Abu Hammām As-Sawma`ee, reported that Sheikh Rabee' said, "Would I say such a thing about the Sheikh?! He holds the Salafi da`wah in Yemen in an iron grip! None is qualified for it except himself or one of his calibre." Sheikh Rabee' -may Allāh grant him success- called and emphatically denied it. He said, "Will you believe Abu Mālik? Abu Mālik is a pathological liar!" I said, "O Sheikh, even if you did say it, it is of little consequence. We are as said (a poet):

'If a loved one commits a trespass

His merits are worth a thousand intercessors.'

Sheikh Muhammad ibn`Abdil-Wahhāb confirmed this plot. We once travelled for da`wah and passed through Al-Hudeidah. We all sat together in his house, I and the other Sheikhs. He touched on this subject and was deeply hurt by the fact that he heard Sheikh Rabee` say, "Remove Al-Hajooree from the chair!"

In that same meeting Sheikh Muhammad Al-Wassābee said, "Sheikh Rabee` is an intelligence agent! He praises the (Yemeni government) official, So-and-so, the immoral sinner, yet orders that Sheikh Yahya be removed from the chair!"

The Sheikhs remained so averse to this act of instigation that some of them would perform `Umrah yet pay no visit to Sheikh Rabee`.

Shortly after that the fitnah of Al-`Adeni erupted following his return from `Umrah. Of those who attended my lessons those who succumbed to the fitnah did so. I advised them to distance themselves from the fitnah but they only distanced themselves (from the Salafis) and grew more insolent and hostile. I invited the Sheikhs to come and advise `Abdur-Rahmān Al-`Adeni. They came and advised him against him registering brothers' names to relocate them from Dammāj to Fuyoosh.

An agreement was reached whereby the masjid that was to be built in Fuyoosh should be under supervision of us all. In that same meeting Al-`Adeni said, "I will not conceal from you the fact that after the Bakri fitnah came to an end someone said to me, 'Now you arise!'"

I mention this and, perchance, those that were present recall it.

And so time passed, and the word spread that Sheikh Muhammad ibn`Abdil-Wahhāb was accusing certain sheikhs, amongst them Sheikh Rabee`, of being intelligence agents. Sheikh Rabee` remained silent until they met at his house in Makkah. It was related to me that he forgave him. But Sheikh Muhammad returned bearing such animosity towards me that Allāh only is All-Knower of!

He prompted similar and more severe incitement against me amongst the locals and others; a sweeping fitnah that forced me and my brothers to refute him and explain his fitnah.

And still Sheikh Rabee` endeavours to widen the rift between us. Some of my students go to perform Hajj or `Umrah and they visit him, only to have a dose of instigation and incitement against us administered by Sheikh Rabee`!

He becomes agitated when gainsaid. At times he will not hear anyone talk against me, yet at other times he is mild with them! Some –and they are many- are astonished at these antics, but others return having succumbed to the fitnah. They become hostile towards their brothers and go and spread here and there, "I sat with

Sheikh Rabee` and he said this and that. He said that Sheikh Yahya is a Haddādee and that his institute has Haddadeeism!"

Sheikh Rabee` asserts this, despite the fact that it is exactly the same fabrication he refuted when Abul-Hasan Al-Misree accused us of it! He said, "They are Ahlus-Sunnah. You either produce proof, thereby saving your religion and honour, or be declared guilty of this oppression and incrimination of Ahlus-Sunnah," or words to that effect. The exact wording can be seen in his refutation of Abul-Hasan.

When this instigation of his –may Allāh forgive him- intensified I decided to advise and remind him to fear Allāh ﷻ and show him these errors that harm the da`wah. I advised him in an audio entitled, *The Lofty Advice to the Father, the Erudite, Sheikh Rabee` Pt1*, which shall be cited Inshā'- Allāh. He remained silent for a while but continued to vehemently instigate against me, encouraging and praising whoever rose against me. I remained patient out of respect for him, for the well-being of the da`wah, and because our enemies from the Rāfidhees and others lie in wait for opportunities; in addition to our ongoing activities with the affairs of the Da`wah and the students.

Then the fitnah of the Rāfidhah and their aggression befell us; seventy days under siege and shelling. The Muslims were infuriated at what occurred and stood with us against the Rāfidhees in both word and deed. Sheikh Rabee` was amongst the most vigorous in the noble stance he adopted. May Allāh thank him and all those that stood with us against that brutal assault. During it the erudite Rabee` -may Allāh preserve him- said, "All that transpired between Sheikh Yahya and I is over for ever." He also said, "I did not say they were Haddādees. Whoever narrates that I called them Haddādees is a liar!" This statement was issued in his name.

I praised Allāh for the blessing of brotherhood and the ending of the fitnah. We kept in touch and much good came about. He delivered a nice talk by telephone and requested that I give a talk to his students in his gathering. I delivered a brief talk and thought that things were as mentioned by Ibn Al-Qayim in Zād Al-Ma`ād:

"Perchance Allāh bestows blessings

By way of disaster, great though it be

Yet puts others to trial with His favours."

"Maybe it was from the wisdom of Allāh to test us with the Rāfidhees so that Ahlus-Sunnah should unite upon guidance." And so I proceeded upon that (apparent) good.

The Sheikhs of Yemen, however, deserted us during the Rafidhee affair and were condemned by Sheikh Rabee` and others, both notables and laymen, for having done so.

In year 1433 the Sheikhs Muhammad ibn `Abdil-Wahhāb, Al-Imam, Muhammad As-Sawmaly, At-Thamāree, and Al-Bura`ee went to perform Hajj. It was reported to me by those present that Sheikh Rabee` advised them to stand by their brothers in Dammāj if the Rāfidhees should aggress them. He was scathingly critical of certain comments that were made in opposition to this advice. The subject of Al-Ibānah by Sheikh Muhammad Al-Imam was also touched; he instructed them to stop printing it, and upon this our brothers parted ways.

But the Sheikhs returned to him after this meeting. Allāh knows best what they concluded in the said meeting, but Sheikh Muhammad ibn `Abdil-Wahhāb subsequently travelled to several Yemeni cities and unleashed upon me a barrage of accusations of being an innovator and even insinuated that I, my brothers, students, and the students of Sheikh Muqbil رَحِمَهُ اللهُ in this institute, both locals and others, were Kāfirs! He had not the slightest evidence or proof to support this orchestrated attack. They performed some of the Rāfidhees' job for them; now, accusing me of uncalled-for boycotting –which is not true- now, accusing me of obligating them to blindly yield to me. Yet he uttered not a single piece of evidence in justification of this oppression, enmity, and inciting of the people to falsehood as is known from the statements he released on certain websites.

As for the other sheikhs, namely Sheikhs Muhammad Al-Imam, Al-Bura`ee, `Ubayd Al-Jābiree, So-and-so, and So-and-so, they all attempted to help his cause; as if it had been pre-arranged and sequenced. Whenever one arose another would aid and abet him, or arise in his wake against Dammaj and its inhabitants; somewhat akin to the hype and incitation of the Khawārij of each other against the Commander of the Believers, `Uthmān ibn `Affān رَضِيَ اللهُ عَنْهُ. And they turn blind eyes to each other's misdeeds despite the fact that aforetime they used to condemn issues of lesser importance.

Part of this pre-arranged sequence was Sheikh Rabee`s –may Allāh grant him success- launching an offensive of reckless charges and allegations of my extremism; that none was more extreme than I, and none was more harmful to the Salafi da`wah, along with other wild accusations of innovation against a multitude of men and women, callers to Tawheed and the Sunnah of the Messenger of Allāh, authors, memorizers of the Qur`ān, who boldly defy the people of desires, be they Rāfidhees or others. He actually accused them of ghuluww, most despicable of innovations?!

Thus, their striving to eradicate the efforts of a Salafi da`wah established for nearly half a century upon good and guidance, opposing every falsehood that emerges to best of its ability have been made fair seeming to them. Sheikh Rabee` and those he has recruited (or have recruited him) have committed excesses against it –may Allāh spare us and them from fitnah- making it incumbent upon them to either produce proof which justifies, in front of Allāh and His righteous servants, on what grounds they have undertaken this fitnah and fanatical siding against us, or repent to Allāh رَضِيَ اللهُ عَنْهُ.

I ask Allāh to preserve us and them from fitnah, be it apparent or hidden.

Subhānaka (Disassociated be You from all that is (falsely) ascribed to You) O Allāh, to You is all praise. I bear witness that none has the right to be worshipped except You, I seek Your forgiveness, and to You I repent.

Written by:

Yahya ibn `Ali Al-Hajooree, 22nd of the month of Jumādā Al-Oolā 1434."

"Amongst beneficial knowledge and profitable subject matter is acquaintance with the Companions of the Messenger of Allāh ﷺ, the pleasure of perusing their biographies, deriving benefit from their laudable characteristics and high and noble deeds –may Allāh be pleased with them- so as to rouse in the hearts a desire to worship Allāh ﷻ due to one's love for them and loathing of those that loathe them and make foul mention of them."

Sheikh Rabee' said, in comment regarding this introduction of mine to the said book, "This book of his does not contain that which rouses love for the Companions and edification from their traits and high and noble deeds..."

Sheikh Yahya: Devoting one's efforts to the discipline of hadeeth, whether one compiles in the field of prolific or infrequent narrators is undoubtedly edifying knowledge. This is one of the beneficial academic issues that several imams in the discipline of hadeeth have devoted efforts to, as previously indicated. Denying that this is edifying knowledge is obstinacy and denial.

Whether this book of mine that you are so biased against contains that or not, these aforementioned characteristics do rouse in the heart of the true believer love for the Companions and loathing for those who hate them and make foul mention of them. Look at what I wrote starting from, "Amongst beneficial knowledge..." Can it be academically and impartially condemned?

Sheikh Rabee': In fact, this book, especially the section on weak single narrations, does not evoke love for the Companions and edification from their traits and high and noble deeds, rather, it may even cause certain ignoramuses to underestimate them and belittle their rights.

Sheikh Yahya: You cannot possibly substantiate that mentioning the grade of the chain of narration of a hadeeth and making clear its weakness in the chapter on weak single narrations is a cause for underestimating and belittling the rights of the Companions. If that were the case, every scholar that happened to declare a hadeeth weak according to the principles of the science of hadeeth should be guilty of this extremely serious accusation. In fact, you yourself would be guilty of your own fair share of this accusation for having declared many a hadeeth weak according to its chain of narration. Indeed, your unsubstantiated declaration of the

weakness of Hishām ibn Al-Ghāz necessitates the weakness of many of the authentic hadeeths he narrated; you have declared him weak in opposition to the principles of the science of hadeeth.

Sheikh Rabee’: It causes profound sorrow and pains deeply those who love and revere the Companions!

Sheikh Yahya: More, as usual, of the routine exaggerations. In what way exactly have I acted inadequately towards them ﷺ –may Allāh be pleased with them- for it to cause such profound sorrow and deep pain?

Sheikh Rabee’: And by his saying,

“Our revered scholars, -may Allāh have mercy on them- have devoted themselves to citing their personal merits, hadeeths, and distinguishing those who narrated prolifically from those that did not.”

These venerable scholars, their compilations, and you, are worlds apart in your knowledge and the way that you deal with the Companions and their hadeeths.

Sheikh Yahya: This is an outrageous allegation. There is not to be found in this book of mine, nor in the way that I deal, with them ﷺ the least inadequate treatment –I seek refuge in Allāh from that. Statements that are not validated by justness and impartiality harm only the one that utters them.

Sheikh Rabee’: And by his saying,

“Amongst that made easy for me by Allāh ﷻ was the gathering (of the names of) whatever Companions I was able to that have only one hadeeth in the Six Books and Musnad Ahmad for two reasons:

Firstly, acquainting oneself with the Companions –may Allāh be pleased with them- and preponderating an opinion establishing the fact that an individual was, or was not a Companion -as the case may be- with reference to three compendious compilations which are: Al-Istee’āb by Ibn ‘Abdil-Barr, Usd Al-Ghābah by Ibn Atheer, and Al-Isābah by Ibn Hajar –may Allāh have mercy on them all. Very rarely that a Companion is missed by these three.

The second reason is: acquaintance with those of the Companions that only narrated a single hadeeth. The name of a Companion that has narrated but a single hadeeth is likely to stick in one’s mind and this is a precious academic benefit; knowing that this particular Companion has only one hadeeth in the Six Books or the rest. If our scholars –may Allāh have mercy upon them- gave importance to that which Muslim reported apart from Bukhāree and that which Al-Bukhāree reported apart from Muslim and

several of them, such as Ibn Al-Mulaqqin and others, compiled books on the subject, then attaching importance to those of the Companions that narrated but one hadeeth is easier to recall and more desirable."

From this excerpt we can hold against Al-Hajoori that:

- In this book of his he does not quote biographical material related to the Companions, in fact, he does not even say, "May Allāh be pleased with them!"

Sheikh Yahya: His saying that I do not quote biographical material related to the Companions is very strange for two reasons: The first being that I give a brief biography and refer the reader to three of the original sources of their biographies. The second is that the subject of this book of mine is the narrations of Companions that narrated a single hadeeth, as clearly specified. Its subject matter was never supposed to be the biography of every one of them, needlessly increasing the bulk of the book whilst I have already been spared the effort by other books that I refer the reader to.

Even more appalling is Sheikh Rabee's allegation that I do not say, "May Allāh be pleased with them." He wishes to support his accusation that I do not love the Companions –I seek refuge in Allāh from that. One can plainly see in the introduction to my book I say, "...acquaintance with the Companions of the Messenger of Allāh ﷺ the pleasure of perusing their biographies, deriving benefit from their laudable characteristics and high and noble deeds **–may Allāh be pleased with them.**" In this, and all my other books, lessons, and khutbahs I say, "May Allāh be pleased with them," unless it happens to be omitted during typesetting by the printers for the sake of brevity. As for myself –*Al-Hamdulillāh*- I consider love of the Companions and saying, "May Allāh be pleased with them," an act of worship that draws me closer to Allāh.

Look at any copy of *As-Saheeh Al-Musnad* by my scholarly Sheikh, Muqbil. 'May Allāh be pleased with them,' does not appear with the name of every Companion despite the fact that the Sheikh himself in his lessons and khutbahs rarely mentions a Companion without saying, 'May Allāh be pleased with him.' This is either the handiwork of the typesetters or an abbreviation of theirs as can be seen in several of the compilations of the Sunnah. Likewise in *As-Silsilah As-Saheehah* by Sheikh Al-Albānee one does not find 'May Allāh be pleased with them,' in every hadeeth. Many of the compilations of hadeeth are the same. My love and reverence for Allāh ﷻ, His Book, the Sunnah of His Messenger ﷺ, and the Noble Companions is my *deen*. It is the religion by which I worship Allāh whether you acknowledge or deny it.

When I read *Saheeh Muslim* I think, "If only he had mentioned, 'May Allāh be pleased with them,' with every hadeeth that he reported in his book. I doubt that Sheikh Rabee' will dare to accuse the compilers of the books of Sunnah of that which he insinuates I have committed; not loving the Companions ﷺ and vilifying them!

Sheikh Rabee's own book, *Baina Al-Imamayn, Ad-Dāraqutnee wa Muslim*, is, as far as I can see, mostly devoid of his saying, 'May Allāh be pleased with them'! It never even occurred to me to level at Sheikh Rabee' the kind of accusations he hurls at me in this introduction of his in which he himself does not say, 'May Allāh be pleased with them,' except in one passage, and that is a quote from me! This is most remarkable, considering it is *he* that was criticizing *me* in an attempt to accuse *me* of vilifying the Companions on the methodology of the Rāfidhees! Sheikh Rabee' will stop at nothing for the sake of this flop of an attempt of his.

Sheikh Rabee':

- ...That his work in the section on weak narrations ascribed to Companions that have narrated but a single hadeeth is worthless. In fact, it is detrimental to the Companions whose names he has entered therein.
- It is an elaborate deception that he should consider this type of detrimental work a precious academic benefit. What then, are the precious academic benefits that are to be derived from knowing that a certain Companion only narrated a single weak or authentic hadeeth, despite him having narrated other hadeeths? This claim is a reversal of the truth.

Sheikh Yahya: The scholars have devoted efforts to mentioning those that narrate but a single hadeeth in *Bukhāree*, *Muslim*, or both of them. Al-Hāfith, Ibn Hajar, in *Fat-h Al-Bāree* states that this is amongst academic benefits. There is no doubt that knowing those that are prolific narrators of hadeeth from the Prophet ﷺ from those that are not so is an academic benefit. Ibn Hazm compiled his book, *Asmā` As-Sahābah Ar-Ruwāh wa ma likulli Wāhid min Al-'Adad*, on this subject. Ibn Al-Jawzee, likewise, compiled a book (on the subject) entitled *Talqeeh Fuhood Ahl Al-Athar*, and Al-'Āmiree in his book, *Ar-Riyādh Al-Mustatābah bimā lis-Sahābah Ar-Ruwāh fis-Saheehayn*, mentions how many hadeeths each Companion narrates in both *Bukhāree* and *Muslim*, how many only in *Bukhāree*, and how many only in *Muslim*. How, then, if one is impartial and avoids exaggeration and injustice, has the truth been reversed?!!

Sheikh Rabee':

- This work of his is a crime against the Companions! It persuades many of the ignorant, indeed, students of knowledge, to doubt their status as Companions and is a source of delight for the enemies of the Noble Companions!
One is hurt by the fact that this individual rarely validates their status as Companions. More often than not he is inclined to invalidate their status as Companions.
- That he says,
"I have adopted as a methodology in this study the mention of any Companion that I do not know to have narrated more than a single

hadeeth in the Six Books and Musnad Ahmad or the rest (of the books). I examine and clarify the grade of the hadeeth as regards authenticity and inauthenticity as is the norm in my other works. I benefit from Tuhfah Al-Ashrāf by Al-Hāfith Al-Mizzee, Al-Mu'jam by At-Tabarānee, and Al-Āhād Al-Mathānee by Ibn Abi 'Āsim; the methodology adopted by At-Tabarānee and Ibn Abi 'Āsim in this book are similar."

In the section on weak narrations ascribed to Companions that have narrated but a single hadeeth he does not even attempt to investigate the authenticity of the hadeeths of the Companions whose names he has entered into this dark chapter. In fact he attempts to declare these hadeeths as weak. This betrays his ignorance about Prophetic hadeeths and recklessness in his rulings concerning declaring these hadeeths to be weak.

Sheikh Yahya: This compilation of Companions that only narrated a single hadeeth was originally to have been a compilation of authentic narrations in accordance with the aforementioned specifications. During the compilation of the book I happened to come across certain weak hadeeths which I placed after the authentic ones. I mention the fact that the narration may be authentic with all of its corroborative narrations but is weak on the authority of this particular Companion, that is, if the text of the hadeeth even reaches authenticity with its corroborative narrations or on the authority of another Companion. I affirm their status as Companions unless the scholars have explicitly stated that So-and-So did not meet the Prophet ﷺ. The books of extra wordings in narrations and obscure weaknesses are brimming with this.

The fact that a particular hadeeth may be authentic on the authority of one or several Companions yet weak on the authority of another or several other Companions, and one consequently declares a particular hadeeth to be authentic on the authority of So-and-So but weak on the authority of So-and-So is in no way a nullification of his status as a Companion or a vilification of him. Likewise, there is no vilification or belittling of a Companion in a weakness appearing in something narrated on his authority. There are a number of Companions whose status as Companions is confirmed yet they have no authentic hadeeths to their name. If I have erred in some of these hadeeths and declared them weak through not having come across a corroborative narration or authenticated them due to some hidden weakness I am not familiar with, it would have been sufficient to draw my attention to the matter so it could be corrected in any subsequent editions without any of this hyperbole, contempt, and oppression.

I am not aware of ever having intentionally mentioned a Companion amongst those who have not narrated more than a single hadeeth herein whilst he has narrated more, unless they be extremely weak. (But in such a case) how could one ascribe to a Companion a hadeeth whose chain of narration does not in itself confirm that he narrated it from the Messenger of Allāh ﷺ? This would indeed be reversal of the truth, not that which you have mentioned. There is

nothing to say that I have not committed any errors or faults in this first print. These may be corrected in subsequent editions, with the permission of Allāh. This is why I previously stated that I deemed Sheikh Rabee' to be on a level in the science of hadeeth that would keep him above stooping to such depths.

Sheikh Rabee': Had Al-Hajooree been diligent in his study of the authenticity of many of the hadeeths that he declared to be singularities he would not have crammed them into the weak section of the *Mafāreed*. It may be that some of the Companions that he entered in this dark section narrated two hadeeths, some three, some four, and some five.

Sheikh Yahya: I have already commented on this.

Sheikh Rabee': He enters them into this dark chapter by using excessive severity in critiques of the narrators of the hadeeths and in declaring their grade. If Ath-Thahabee has to say (about a particular narrator), "Declared trustworthy," and Al-Hāfith Ibn Hajar says, "Acceptable," we find Al-Hajooree saying, "Of unknown condition," or, "Unknown."

Sheikh Yahya: The introduction of *Taqreeb At-Tahtheeb* by Ibn Hajar, one of the most easily available biographic books to students of knowledge, contains clarification of the terminology used by him. When he says, 'Acceptable,' that particular narrator is accepted only in corroborative narrations or is mildly weak. Al-Hāfith Ibn Hajar –may Allāh have mercy on him- said,

"The sixth level (in the classification of narrators): Those who have narrated very few hadeeths but there is nothing confirmed that necessitates complete abandonment of their narrations. I term these, "Acceptable," in as far as they are acceptable (if supported by other narrators), but they are (in and of themselves) mildly weak."

Likewise, the vast majority of those referred to by Ath-Thahabee in *Al-Kāshif* as "Declared trustworthy," are narrators who have merely been mentioned by Ibn Hibbān in his compilation entitled, "*Trustworthy narrators*." It is not an explicit declaration of trustworthiness and does not mean they have been declared so by any other scholar. Examples of this type are more than I can mention.

So there is no excessive severity in my critiques. If needs be, accuse the aforementioned scholars, not myself. And, I ask, are the narrations of unknown narrators classified in the books of hadeeth as authentic or weak?

Sheikh Rabee': ...using this method to declare this or that hadeeth weak. He does not investigate to find other corroborative narrations that would raise its grade from weak to *hasan* or authentic with corroborative narrations, despite the existence of narrations that this man chooses to ignore.

Sheikh Yahya: This is a false claim. Whoever reads this book of mine, *Ar-Riyādh Al-Mustatābah fee Mafāreed As-Sahābah*, never mind about others, can see for himself the falsity of this claim, just by reading the first hadeeth in the book, never mind about the rest. It is a baseless claim. *Al-Hamdulillah*, I investigate corroborative narrations. If I happen to not have come across some of them due to unavailability of reference books or other than that, it is but a human effort with human failings and human frailty.

Sheikh Rabee': Of the methods employed by him to (incorrectly) declare certain hadeeths weak is that certain Companions may have two or three hadeeths mentioned in the reference books that Al-Hajooree himself undertook to rigorously refer to such as *Al-Isābah*, *Usd Al-Ghābah*, or *Musnad Ahmad*; he avoids doing so and instead refers to *Abu Dāwood*, *An-Nasā'ee*, or *Ibn Mājah*, for example, taking the hadeeth that he wishes to declare weak and does so. He does this frequently. The noble reader shall see for himself this dark practice. We ask Allāh to spare us from such tribulations and disasters.

Amongst the oddities in which he has affected a peculiarity is that he has dedicated a section of his book to hadeeths that he has declared weak in which he crams the hadeeths and their narrators. As far as I know no one has preceded him in this.

Sheikh Yahya: Are you not acquainted with the volumes compiled about weak hadeeths prior and subsequent to Al-Albānee –may Allāh have mercy on him? Have you not perused the books on obscure weaknesses and references such as *Al-Badr Al-Muneer* by Ibn Mulaqqin, *Talkhees Al-Habeer* by Ibn Hajar, *Nasb Ar-Rāyah* by Az-Zayla'ee, *Al-Maqāsid Al-Hasanah* by As-Sakhāwee, and many others that include declarations of weak hadeeths to be precisely that? Am I the first to commit this crime of making clear the weakness of certain hadeeths by explaining their hidden weaknesses in accordance with the principles formulated by the scholars of hadeeth? *Subhānallāh!* This is utterly baffling!

Sheikh Rabee': Lastly, the scholars of the Salaf, Ahlul-Hadeeth did not used to be lenient in hadeeths concerning halal, haram, or 'aqeedah but they were lenient regarding hadeeths about encouragement (to worship), admonition, abstemiousness, and piety. They would narrate weak hadeeths on these subjects which had been reported by weak and forgetful narrators.

Sheikh Yahya: He says,

"...the scholars of the Salaf, Ahlul-Hadeeth did not used to be lenient in hadeeths concerning halal, haram, or 'aqeedah but they were lenient regarding hadeeths about encouragement (to worship), admonition, abstemiousness, and piety. They would narrate weak hadeeths on these subjects which had been reported by weak and forgetful narrators."

This type of blanket statement about the scholars of the Salaf is highly questionable because they differed in the conditions they stipulated for an authentic narration. Even those that permitted the narration of weak hadeeths did not mean exceptional weakness caused by extreme forgetfulness of the narrator. This type of narrator may, unintentionally, be a source of incongruous and fabricated hadeeths with which, unbeknown to him, he has been prompted. This opens the door to innovations in the deen. How many innovations do we see the origin of which lies in inauthentic hadeeths? For this reason Muslim reported in the preamble to his Saheeh, on the authority of Abu Az-Zinād, "I came upon in Al-Madeenah one hundred all of whom were trustworthy. None of them narrated hadeeth and had it said about him, "He is not qualified." Ibn Hibbān said in *Adh-Dhu'afā' wal-Matrookeen*, in the biography of Yazeed ibn Abān Ar-Raqāshee,

"He was from the people of Basrah. His kunyah was Abu 'Amr. He narrated from Anas ibn Mālik and the people of Basrah and the 'Irāqīs narrate from him. He was amongst the best of Allāh's slaves; of those who weep alone (from fear of Allaah) by night, and stand in prayer before dawn. But he was of those who were remiss in the science of hadeeth and memorization and busied himself with worship to such an extent that he used to muddle the speech of Al-Hasan and ascribe it, unwittingly, to Anas, from the Prophet ﷺ. When he excessively interpolated into the narrations of Anas' and other trustworthy narrators material not theirs his narrations were abandoned; it is impermissible to narrate from him except as an object of wonder,"

As a confirmation of the inaccuracy of such a blanket statement by Sheikh Rabee, that the Salaf, Ahlul-Hadeeth were lenient regarding hadeeths about encouragement, admonition, and abstemiousness, look at the introduction to *Saheeh At-Targheeb wat-Tarheeb* by Sheikh Al-Albānee –may Allāh have mercy on him- where he puts the matter in a nutshell. In *Tamām Al-Minnah* he says,

"The bottom line is that it is impermissible to declare the permissibility of acting according to weak hadeeths on the condition that they are about virtuous deeds, in accordance with the weaker opinion, for it is in opposition to general sharia rules and there is no proof for it. Those that hold this opinion must look in extreme detail at the aforementioned conditions and rigorously observe them in their acts of worship, and all success is from Allāh.

Amongst the detrimental consequences of this weaker opinion is that it encourages those who practice it to overstep mere virtuous actions and

apply it to juristic rulings, indeed, even to 'aqeedah. There are many examples of this but I shall make do with one.

There is a hadeeth that orders anyone not able to find a sutrah to draw a line in the ground in front of them. Now, Al-Bayhaquee and An-Nawawee, despite having both explicitly stated the weakness of this hadeeth, both permit its application as opposed to their imam, Ash-Shāfi'ee. A discussion of their opinion shall be mentioned with the aforementioned hadeeth. Whoever desires a more elaborate exposition of this important issue should refer to the introduction of 'Saheeh At-Targheeb' (1/ 16-36)"

Sheikh Rabee': They warn against the narrations of liars, abandoned narrators, accused narrators, and excessively erring ones. Al-Hāfith, Ibn Rajab, said in his exposition of 'Ilal At-Tirmitheh,

"As for that mentioned by At-Tirmitheh regarding the fact that if a hadeeth is narrated by none except one accused of lying or a narrator weak due to his forgetfulness and excessive erring and this particular hadeeth is not known to have been narrated by any other, it is not to be adduced as proof; what he means is that it is not to be adduced in rulings of jurisprudence and academic issues. But if one narrates the hadeeths of this type of narrator in issues related to softening of the hearts, encouragement, and admonition, many of the scholars have permitted the narration of such from weak narrators. Amongst them Ibn Mahdee and Ibn Hanbal. Rawwād ibn Al-Jarrāh said, "I heard Sufyān Ath-Thawree say, 'Do not take the halal and haram of this knowledge except from well-known leaders in this field who are well acquainted with additions and omissions. There is no harm in narrating from others in other fields.'"

It was said to Ibn Al-Mubārak upon his narrating a hadeeth, "This narrator is weak." He replied, "There is no harm in narrating this type of thing from him." I asked 'Abdah, "What type of thing?", he said, "Literature, admonishments, and abstemiousness."

Ibn Ma'een said about Moosa ibn 'Uyaynah, "It is permissible to record his hadeeths about softening of the heart (only)."

Ibn 'Uyaynah said, "Do not narrate from Baqiyyah anything regarding the Sunnah but narrate from him regarding rewards (of the hereafter) and other things."

Ahmad ibn Ishāq said, "One can write his hadeeths about prophetic military expeditions."

Ibn Ma'een said, about Ziyād Al-Bukā'ee "He is acceptable on the subject of military expeditions but not on anything else."

One can only narrate the hadeeths of forgetful narrators that have not been accused of lying in subjects such as encouragement, admonition, abstinence, and literature. As for liars, their hadeeths are to be abandoned. Thus did Ibn Abi Hātim and others say.

This was objected to by Muslim in the preamble to his Saheeh:

"Know, may Allāh grant you success, that it is the duty of everyone that can differentiate between authentic and inauthentic narrations and between trustworthy and blameworthy narrators to avoid narrating except that which he knows to be authentic on the authority of unimpeachable narrators and to shun the narrations of those who have been accused and the stubborn people of innovation."

Let the reader refer to the books of zuhd such as *Az-Zuhd* by Imam Ahmad, *Az-Zuhd* by Wakee', and *Az-Zuhd* by Ibn Al-Mubārak to see the confirmation of what Ibn Rajab narrated from the imams that he mentioned.

But Al-Hajooree is in opposition to the Salaf!

Sheikh Yahya: Indeed, readers may look and find this type of thing in books about sharia rulings such as *Sunan Ad-Dāraqutnee* -despite his proficiency and intimate knowledge of hadeeth and their obscure weaknesses- in *Kitāb Ash-Sharee'ah* by Al-Ājurree, *As-Sunnah* by 'Abdullāh ibn Ahmad, *Usool I'tiqād Ahlus-Sunnah* by Al-Lālakā'ee and the likes. The reader can find in them authentic hadeeths but one also finds therein extremely weak narrations for the reason that an author, if he has not made the condition that his book shall contain only authentic material, may cite whatever is adduced as proof on a particular subject, be it authentic or not. Now he makes clear its weakness, and now he is silent about it so that the reader may distinguish for himself. So that which you have mentioned is in no way a distinguishing characteristic of books on abstinence.

As for saying that I oppose the Salaf, this is a mere fabrication. He is incapable of producing proof to substantiate it. It is reported in *Bukhāree* (4552) and *Muslim* (1711) on the authority of Ibn 'Abbās that the Prophet ﷺ said, "Were people granted their claims, they would claim the lives of others and their properties." Al-Bayhaqee added –with a *hasan* chain of narration- "Evidence (in support of a claim) must be produced by the claimant and the defendant must take an oath."

Sheikh Rabee': He is extremely rigorous in hadeeths about halal, haram, and 'aqeedah despite their having corroborative narrations which remove them from the sphere of weakness; he goes straight ahead and declares them inauthentic and puts them in the section for weak hadeeths.

Sheikh Yahya: My answer is that if these (corroborative narrations) remove these hadeeths from the sphere of weakness and upgrade them to a level where they are valid to adduce as proofs, there is nothing preventing them from being adduced as proofs in the subjects of encouragement (to do righteous deeds), admonishment, 'aqeedah, or rulings.

The opinion that issues of 'aqeedah cannot be authenticated by narrations that have been upgraded from weakness to a level where they are valid to adduce as proofs invalidates a significant amount of *Ahlus-Sunnah's* statements in 'aqeedah and rulings which are based on proofs that have been upgraded, either in and of themselves, or as corroborative narrations that upgrade other narrations. How does Sheikh Rabee' manage to accuse me of being excessively rigorous regarding hadeeths concerning encouragement and admonishment (and not narrating weak material) but then say that they do have other corroborative narrations that upgrade them to the level of authenticity?!!

His saying that I am excessively rigorous about hadeeths on rulings and creed in an attempt to weaken them is a totally unsubstantiated claim. The said book is about narrators of single hadeeths compiled according to narrators, not about jurisprudence and its relevant branches. I did not go out of my way, contrary to his claim, to pick out hadeeths on 'aqeedah and rulings.

Sheikh Rabee': Despite all these disasters he calls his book, 'Ar-Riyādh Al-Mustatābah' (*The Pleasant Gardens*). It is neither a garden nor pleasant! It is, as far as those who love hadeeth and the Companions are concerned, a heinous crime!

Sheikh Yahya: The book comprises a wholesome, blessed collection –and all praise is due to Allāh- of authentic hadeeths of the Messenger of Allāh ﷺ. The end of it contains the obscure weaknesses which I have explained. If this is not pleasant for you then you are as stated in that verse of poetry:

*"He whose mouth is sickly and bitter
Shall find bitter even the sweetest water"*

Sheikh Rabee': It is mandatory upon the author of this book to publicly, unequivocally, and openly repent from this dangerous work of his!

Sheikh Yahya: Indeed, O Sheikh, it is mandatory upon you to repent from these exaggerated statements and from forming unreasonable rulings on fruitless overstatements.

These are just a few observations on this introduction, the pathetic publication of which, from the likes of Sheikh Rabee' is, regrettably, a disgrace.

I have devoted efforts to the *Mafāreed* which I intend to issue –may Allāh preserve you all- in the wake of this refutation on this introduction of Sheikh Rabee's which contains errors and is devoid of success and impartiality. I shall –with the permission of Allāh- peruse it and derive benefit from any legitimate criticisms therein. Bukhāree, Muslim and other imams (in this field) have had their works criticized; who am I compared to them? And whatever errors, overstatements, exaggerations, and intimidation are to be found therein, as is the case with this introduction of his, shall be clarified appropriately –with the permission of Allāh. I ask Allāh ﷻ to grant me guidance and success in both speech and deeds, indeed, He is All-Hearing, Responding.

Sheikh Rabee': These are some of the observations I have to offer about Al-Hajooree and his book. Let us begin evaluation of Al-Hajooree and make clear his hastiness in making rulings and neglect in researching all the hadeeths of the Companions in both the section for authentic and weak hadeeths.

All praise is due to Allāh. I invoke *salāt* and *salāms* upon the Messenger of Allāh, his family, Companions and whosoever follows his guidance. This is a revision of the book of Yahya Al-Hajooree that he entitled, *Ar-Riyādh Al-Mustatābah fee Saheeh wa Dha'eef Mafāreed As-Sahābah*.

I have started with the section on weak narrations, despite it actually coming last in the book, due to its importance. It is followed by my revision of the section on authentic hadeeths which is also of importance as it is a restoration of matters to their correct condition. It is also an establishment of the rights of the Companions that he has entered in this book.

I am of the opinion, after having revised this book, that Al-Hajooree must cancel publication of this book, the likes of which is as yet unprecedented and in which he has violated the rights of the Companions that he has entered therein.

Sheikh Yahya: This approach of Sheikh Rabee's is strange indeed. Many an imam (in this field) has assessed many a book, yet none of them ever bid a book be cancelled. This is a truly destructive methodology –I seek refuge in Allāh. Sheikh Rabee' himself used to warn against it; he himself now bellows it at the top of his voice. Allāh ﷻ says,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾

“O you who believe, why do you say that which you do not do?”

(As-Saff 61:2)

This is amongst the oppression and hyperbolic rulings of Sheikh Rabee's that are based on envy, and Allāh is the one whose aid is sought.

Written by Yahya ibn 'Ali Al-Hajooree

On 13th Rabee' Ath-Thānee 1436